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play, including a generous discussion of the sources, the structure, and the important characters. It is followed by copious notes, which reflect the prevailing interest in the unfolding of the plot rather than in language, and by appendices dealing with special problems. An explanation of the metre is also provided by each editor.

The series provides a useful text of Shakespeare for the general reader, who must rely for guidance wholly upon his editor, as well as for the use of schools, in which a competent teacher may readily supplement the apparatus. The discussion of Shakespeare's sources might profitably include brief extracts as well as a statement of the literary problems. In "As You Like it", for example, Lodge's *Rosalind* and even the *Tale of Gamelyn* might well be so represented.

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Seneca: ad Lucilium Epistulae Morales. With an English translation by RICHARD M. GUMMERE. Vol. I. New York, G. P. Putnam's Sons, 1917. \$1.50.

This new volume of the Loeb Classical Library is an excellent translation of the first sixty-five Letters to Lucilius. It follows Seneca's own rule, "ut non verbis serviamus, sed sensibus"; and it actually reproduces something of his 'pointed style'. One passage needs revision, namely, the rendering of the wonderful description of the stately, conscious Roman speech, "Romanus sermo magis se circumspicit et aestimat praebeque aestimandum" (Ep. 40, 11). This suggests the slow processional march of some stately figure who looks around upon herself, or upon her train, and 'takes stock of' herself, and allows the spectators time to do the same. Professor Gildersleeve has suggested that in the *κατασκελῆς* of Dionysios Hal. (Iud. Isocr. 3) we have "an admirable adjective for the deliberate, swaying, processional style of Isokrates" (A. J. P. XI 372), and it is possible that Seneca's epithet 'gradarius' should be interpreted in much the same way—"Cicero . . . gradarius fuit". In the same section 'interpungere' can hardly be taken literally, of the separation of the words in Roman texts. In Ep. 46, 1, 'levis' probably refers to the bulk of the book, rather than to the style. The conjecture 'qui titubat' for 'qui itaque?' (Ep. 40, 9) is not very convincing. 'Conferet', p. 370, l. 2, is a misprint for 'conferret', and on p. 81, l. 11, the word 'as' should be struck out.

W. P. MUSTARD.